

THE
ADDRESS
OF THE
BOARD OF DIRECTORS
OF THE
DOMESTIC AND FOREIGN
MISSIONARY SOCIETY
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES
OF AMERICA,

To the Members of the said Church.

Philadelphia, Feb. 16, 1822.



ADDRESS, &c.

BRETHREN,

WE respectfully state to you, that we have entered on the trust committed to us by the late General Convention, and now solicit your benefactions for the carrying of their design into effect.

We refer, for a development of the views of the Convention, to the Constitution of the Society, to be appended to this report; from which it will appear, that these are the two objects of Domestic and Foreign Missions.

Had no other than the former been attempted, there would have been a wide range for the display of zeal and of endeavour. It is probably known to those who will be the readers of this address, that there was a time within the memory of many living, when, in consequence of the troubles of the revolutionary war, concurring with the want of the means of continuing the ministry among ourselves, the far greater number of our congregations were destitute of pastors; and indeed, in a state approaching to annihilation. Although, under the blessing of God, there has been a gradual revival of the administration of the ordinances; yet, to this day, in the Atlantic states there are numerous districts, in which a considerable proportion of the people is episcopal, while yet, an episcopal ministry is unknown among them: owing partly to the circumstance, that the number of the ordained is unequal to the demand; but principally to their being a scattered people, not likely to be benefited by any other than a missionary ministry; until, by excitement thus made, and by consequent increase, the inhabitants shall be competent to the supporting of a

ministry of their own. This has been found, in many instances, to be the effect of the occasional visits of a zealous missionary.

It adds immensely to the necessity of the present call on your beneficence, that while the active members of our church have been occupied in repairing the decayed ways and renewing the dilapidated buildings of our Zion, new prospects have been opening on them westward, in immense territories, in which the church is to be reared, if at all, from its foundations. It has been distressing to the hearts of those prominent in our ecclesiastical concerns, that for some years past they have received continual and earnest requests for ministerial supplies, which there were no means of meeting. Some aid has been afforded. It has been very small; but the thankfulness with which it was received, the excitement consequent on it among those destitute members of our communion, and its efficiency beyond proportion to what was bestowed, present pleasing presages of what may be expected from the combined energies of our church throughout the Union, prudently directed, and sustained by the liberality of its members generally.

We stand in a relation to our brethren in the new states, not unlike to that in which, before the revolution, the episcopal population in the Atlantic provinces stood to their parent church in England. What was then the conduct of that church, towards the forefathers of those who are now invited to imitate them in their beneficence? It was, that she extended her fostering care to her sons, in their migration to the then uncultivated wilderness of the new world; and that she organized a society, in which the prelates took the lead, being sustained by the most distinguished of the clergy and of the laity over the whole realm. Although their aids were discontinued with the acknowledgment of the independence of this country—a limitation to which they were restricted by the conditions of their charter; yet, the good achieved by them is felt in its consequences to the present day. To provinces planted by members of the established church, they extended no aid; nor was there occasion for any, there being provision made in them by legislative assessments. But in the provinces in which the episcopal portion of the population was thin, and other forms of profession prevalent; we should at this time be destitute of the means of worshipping God agreeably to the dictates of our consciences, or rather, there would have been long since lost all the traces of the peculiar institutions of our apostolic church, had it not been for the fostering care of the said venerable body, and for the expense to which the members of our communion in the parent land voluntarily subjected themselves. The time is come, when gratitude and honour, in concurrence with zeal for what we conceive to be the truths of scripture, urge us to repay the benefit; not to the bestowers of it, who neither claim nor stand in

need of a return; but by the supply of the spiritual wants of those who have migrated from our soil, as our forefathers migrated from the land of their nativity; and who would doubtless have been objects of the beneficence of the church which is our common parent, but for the severance which has taken place in the course of Divine Providence.

In sending forth the present address, we derive great encouragement from the recently begun exertions of another society, created with a view to education for the ministry. Heretofore, the want of pecuniary means was not the only hindrance to the sending of missionaries to our distant brethren. There was another in the scarcity of ministers; and under this privation, our only resource was that of which we have an example in the holy Author of our religion—"the praying of the Lord of the harvest, that he would send forth labourers into his harvest." Within these few years, there was projected a plan, which, besides advantage to the church generally, was contemplated as likely to supply the want now deplored. This expectation was strengthened by the satisfaction expressed by our members generally, on account of the projected seminary. Nevertheless, and although there have been good beginnings of a theological education under able professors, some embarrassment arose from a diversity of views for the realizing of the expectation of the public; and this is no more than was natural, because of the partialities resulting from local and accidental circumstances, among members of a communion over so wide an extent of country. The degree of harmony in which this diversity became absorbed during the late General Convention, is a promising presage of the future prosperity of the newly organized seminary, under the name of "The General Theological Seminary of the Protestant Episcopal Church in the United States of America." Among its benefits we anticipate, as not the least, its supplying of ministers to states which had not risen into existence when this church was organized; the immensely increased population of which has added proportionally to the strength and respectability of our civil Union; and ought therefore to be looked to, for an extension of the doctrines, of the worship, and of the discipline of the Protestant Episcopal Church, within the same bounds.

While we represent in this important point of view the wants of the members of our own church, we do not overlook the other branch of our trust; from which it may be gathered, that the Convention contemplated the giving of a beginning to efforts simultaneous with those of other denominations of Christians, for the extending of the light of the Gospel to the benighted heathen. There is no fact more remarkable on the face of the Bible, than that the Gospel is to be preached to all nations: this having been announced by the Saviour in person, and by his apostles after his

crucifixion. Judging from what we know of the course of Providence, operating through the intervention of second causes, we are led to conclude, that these predictions will be fulfilled by human endeavours, under the government of divine grace.

Here opens on us a subject which cannot be contemplated without grief, on account of the inefficiency of measures formerly pursued for the extending of the kingdom of the Redeemer; and especially their contrariety to the beneficent spirit which it breathes. The sword and the cross have been displayed in unnatural alliance, in wars professedly made for the subjecting of nations to the sceptre of the Prince of Peace. The effect has been, either the generating of enmity against a religion attempted to be obtruded by violence; or, the establishing of the same religion in name, but disfigured by corruptions subversive of the spirit of its institutions. It was not thus that the faith in Christ had been propagated, when, within a few years after the apostles, its apologists appealed to the known fact, that independently on human policy or force, it had reached the utmost limits of the then known world.

Without the din of war for the extension of the Christian cause, there have been settlements made in the neighbourhoods of heathen nations, apparently opening avenues for the entrance of the truths of the Gospel; while, the object being gain and the increase of commerce, there has been inefficiency as to the other object, which became a matter of little or of no concern with the settlers.

Even when a mass of people, of whom a considerable proportion were consistent Christians, have been seated in like vicinities of the heathen, their position to one another has been such, that the latter have known little of the other, besides the vices, and especially the frauds of those who bore the name, and to whom, from circumstances connected with the arrangement of civil life, their intercourses were confined. This is especially discernible in our own country; in the relation in which, from the infancy of our settlements, we have stood to the Indian tribes on our frontier. For, although efforts have been made, and not altogether without effect, as well by the Church of England as by other denominations, for the evangelizing of these tribes, yet the good has been greatly overbalanced by the mass of vice generated by our commercial communications, which our public counsels have not hitherto been able to regulate or to restrain.

Of late years, under very different circumstances, and generally in a very different spirit from the above, there have been put forth endeavours for the conveying of the Gospel to heathen nations. It has been by presenting the books of Scripture in their different languages; and by sending to them missionaries, whose views are detached from all the concerns, alike of temporal sovereignties, and of spiritual domination interfering with civil duties;

and who cannot have any other object, than that of making their converts the subjects of "a kingdom not of this world." Who can calculate the effects of this new plan for the evangelizing of the world? And who can tell, whether it may not be the expedient in the counsels of divine Wisdom, for the fulfilment of the promise to the Messiah, of "giving him the heathen for his inheritance, and the utmost parts of the earth for his possession?" or of hastening the time, when, in the language of the New Testament, "the fulness of the Gentiles shall have come in."

But why should this be reckoned altogether a problem, when there has already begun and progressed a series of events, pointing to the consummation so desirable? Already, the peaceful preaching of the Gospel has made inroads on the superstitions of Bramah and of Budda in Asia. Already, in Africa, many of her sable children are assembled under pastors, who break to them the bread of life. And already the uniting of religion and civilization, has made the beginning of a rescue of the inhabitants of our western wilderness, from the atrocities of their savage state; and of opening their eyes to a due esteem of the arts and the enjoyments of civilized life; under no circumstances, however, without a proportionate esteem for those truths, those precepts, and those promises, which can be learned only from the Bible.

It is a remarkable fact, tending to sustain the sentiments which have been delivered, that there has lately appeared, in various countries, a zeal for missionary labours, beyond any thing of the same spirit since the age of the first preaching of the Gospel. Many and great are the dangers to be encountered, and many and great are the privations to be submitted to, in the prosecution of such designs; and yet the ardour, far from being damped by discouragement of this sort, is on the increase. In the beginning, there may have been no unreasonable apprehensions, that the fire would expire after a transient blaze; but many years have attested not only the sincerity, but the perseverance of the men, who had thus devoted themselves to the going out into the high-ways and hedges of pagan idolatry, at the cost of encountering any hardships, and of being for ever separate in this world from the endearing intercourses of kindred and early attachments. Is there not in this what may not improbably be an indication of the approach of the time, when there shall be a verifying of the promise—"from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles?"

Let it not be imagined, that however deep our conviction of its being the duty of professing Christians, to contribute to the spreading of the light of the Gospel over the world, in proportion as opportunity may be presented and means enable, we contemplate this object in a severance from the moral cultivation of mankind. We know what is said, with truth, of the contrariety between faith

and practice, in a great proportion of professed Christians. And we know what is said, without truth, of the competency of the light of Nature, to direct men to the duties which they owe to one another, and to the most essential of those which they owe immediately to God. Under the former head, the appeal may be made to a comparison of christian states, the lowest in the moral scale, with those of heathenism in the highest; and under the latter, to the bloody rites of pagan worship prevalent at the present day. In particular, human sacrifices offered to pretended gods, are mournful monuments how little can be achieved by human reason, for the offering to God of the honour due to his great name; further than as that faculty has been enlightened by revelation, either traditionary from the origin of our race, or by communications, from time to time, under the influence of inspiration. And, if an appeal should be made from the condition of barbarism, to that of the reign of philosophy and improvements in civil life, it will not detract from the argument, but strengthen it; since no degree of cultivation has had the least control over the most degrading of the forms of idol worship, or over the general corruption of manners, by which, under all circumstances, it has been attended.

From many instances which might be mentioned of the opposite characters of these different states of society, we select as one of the most prominent, the different estimation in which the female character is respectively held under them. It is a fact too glaring to be denied, that in no country, either in ancient times or in the modern, where the sound of the Gospel is not heard, is woman placed in a grade, which renders her a rational companion, or possessed of rights secured to her by equal law. In this single circumstance, there is a cause which has a material operation on all the concerns of mankind, civil and domestic; and in forming the personal characters of all the individuals of a community, in their progress from infancy to manhood. It is, in a great measure, the line of discrimination between civilized society and barbarism. For the latter may exist, in various degrees, with the cultivation of science and of the arts; so that where the honourable species of equality, here referred to, is unknown or disregarded, it must be to the injury of all the charities of social life.

For these reasons, we assign its due importance to the secondary branch of the constitution of the society, while we consider the other as its more immediate object. For in comparing the claims of the great fields of labour within the bounds of our federal compact, and of those exterior to it, there was felt the conviction of the preponderance of the former, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of community of language and manners; the greater ease of perpetuating the know-

ledge of revealed truth, where, although on the decline, it is not absolutely lost than where it is to be begun; and the less expense in the sending and the maintaining of missionaries in the former case, than in the latter. Nevertheless, as it appears that the good providence of God is opening new prospects of the bringing of heathen people within the pale of the church of Christ; and as pious persons, among ourselves, have declared their ardent wishes in favour of an opening of this channel for their liberality, the Convention have complied with so pious a motion; at the same time, judging it a dictate of religious prudence, to leave to every subscriber to choose, if he should entertain a choice, between the two purposes defined. Accordingly, this is provided for by the second article of the Constitution.

It may contribute to the purpose of this address, to refer to the advantageous change made in the Constitution at the late Convention. In the first effort for the organizing of the society, there was the danger of its wearing of the complexion of a local institution, which would have materially affected its support, and its operations. It was not easy to avoid this imperfection, because of the necessity of there being a local agency, ready to act, and easily convoked on concerns requiring immediate attention. By improvements lately made, the evil is thought to be guarded against. We refer to the 3d, 5th, 6th, and 8th articles of the Constitution; which provide, that the cast of character of the measures shall be given at an annual meeting, expected to be attended by a respectable number of members not resident at the seat of the meetings of the directors; that there shall be a triennial meeting, co-incident with every stated meeting of the Convention, who may give a still more decided cast to the proceedings; that the appointment of missionaries and the formation of auxiliary societies, shall be at the said annual meetings; and that the constituted authorities of the several dioceses shall have the control over any missionaries who may be sent within their respective bounds, and over any sums of money which may be granted to them.

We conclude, in the spirit of the conclusion of the Constitution, by inviting all the members of our church to put up the prayer there suggested, for the blessing of God on the concern committed to our trust; not doubting that the effect of such a prayer, habitually put up to the throne of grace, will so interest the affections of the supplicants, as to ensure their contributing of reasonable portions of their substance, for the accomplishing of so estimable an object of their desire. Especially, if such persons should have felt the check of the admonitions of the Gospel on their consciences, of its consolations under the various vicissitudes of life, and of the bright prospects which it opens beyond the darkness of the grave; they will cheerfully bestow their proportionate aids, for the ex-

tending of those benefits to regions where they are now unknown; to the retaining of them in districts, in which they are in danger of being lost in an increasing dissoluteness of manners; in short, in contributing to the reign of truth and righteousness, and thus leading on to the accomplishment of the object of the petition enjoined on us for daily use—"the doing of the will of God on earth, as it is done in heaven."

By order of the Board of Directors.

WM. WHITE, *President.*

THE
CONSTITUTION
OF THE
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA.

ART. I.

This institution shall be denominated the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America.*

ART. II.

It shall be composed of the bishops of the Protestant Episcopal Church, and of the members of the house of clerical and lay deputies of the General Convention of said church, for the time being; and of such other persons, as shall contribute, by subscription, three dollars, or more, annually to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life.

Members who pay fifty dollars, on subscribing, shall be denominated patrons of the society.

It shall be the privilege of the subscribers, to designate, on their subscriptions, to which of the objects, domestic, or foreign, they desire their contributions to be applied. If no specification be made, the board of directors may apply them to either, or both, at their discretion.

ART. III.

The society shall meet triennially, at the place, in which the General Convention, shall hold its session. The time of meeting shall be on the first day of the session, at five o'clock, P. M.

A sermon shall be preached, and a collection made in aid of the funds of the society, at such time, during the session of the Convention, as may be determined at the annual meeting: the preacher to be appointed by the house of bishops.

ART. IV.

The presiding bishop of this church, shall be president of the society; the other bishops, according to seniority, vice presidents. There shall be two secretaries, and twenty-four directors, who shall be chosen, by ballot, at each meeting.

ART. V.

The directors, together with the president, vice presidents, and patrons of the society—who shall, *ex officio*, be directors—shall compose a body to be denominated the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, in the United States of America. They shall meet annually in the city of Philadelphia, except in the year of the meeting of the General Convention, when they shall assemble at the place of the meeting thereof. *Nine* members of the board of directors shall be necessary to constitute a quorum to do business.

The meetings of the board of directors shall always be opened with using a form of prayer to be set forth by the house of bishops for that purpose, or one or more suitable prayers selected from the liturgy.

ART. VI.

At the annual meetings, all missionary stations appointments of missionaries, and appropriations of money, and all by-laws necessary for their own government, and for conducting the affairs of the missions, shall be made; provided, that all appointments of missionaries shall be with the approbation of the bishops present. Special meetings may be called by the president, or by one of the vice presidents, as often as may be necessary to carry into effect, the resolutions adopted at the annual meetings of the board; at which special meetings, *seven* members, including the president or one of the vice presidents, shall be a quorum to transact business.

The board of directors, whether at their annual or special meetings, may appoint such committees as may be necessary or useful.

ART. VII.

There shall be annually appointed a treasurer and two members of the society, who together shall be termed trustees of the permanent fund.

The treasurer shall receive all contributions which shall be made to the society, and enter them in detail, distinguishing between what may be contributed for domestic, and what for foreign purposes, if any such distinction should be made; and present a statement of his accounts annually, or oftener, if required, to the board of directors. He shall not pay monies unless on an order from the board, signed by the president, or in his absence, by the senior vice president, who may attend the meeting, when such order is given.

Twenty per cent. of all monies, which shall be contributed, to carry into effect the objects of the institution, shall be vested by the trustees, in their own name, as officers of the society, in some safe and productive stock, to constitute a permanent fund. The residue of the contributions, with the interest arising from the permanent fund, shall be appropriated to the objects, for which the society was formed.

ART. VIII.

The board of directors, at their annual meetings, shall take such measures as they may deem proper, to establish auxiliary societies in any diocese, with the advice and consent of the bishop of the same; to secure patronage, and to enlarge the funds of the institution. The bishop of every diocese shall be president of the auxiliary societies organized within it.

ART. IX.

In any diocese or district where there is a bishop or an ecclesiastical body duly constituted under the authority of the convention of the same for missionary purposes, aid may be given in money; but the appointment of the missionary shall rest with the bishop or ecclesiastical body aforesaid. He shall act under their direction; and shall render to them a report of his proceedings, copies of which shall be forwarded to this society.

ART. X.

The board of directors shall, at every meeting of the society, present a detailed report of their proceedings; which, if approved and adopted by the society, shall, on the next day, be presented by their president, to the General Convention, as the report of the society.

ART. XI.

The present convention shall elect, by ballot, the twenty-four directors and the two secretaries, provided for by the 4th article, to act till the first stated meeting of the society; and the first meeting of the board of directors shall take place at Philadelphia, on the third Wednesday in November instant.

ART. XII.

It is recommended to every member of society, to pray to Almighty God, for his blessing upon its designs, under the full conviction, that unless he direct us in all our doings, with his most gracious favour, and further us, with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

ERRATA.

- Page 3, line 6, for "these" read "there".
13, line 3, read "permanent".
14, Art. 12th, first line, read "of this Society".
15, read "Alexander Viets Griswold".
do. "Christian Hanckell".

Additional Patrons and Directors for life.

Rt. Rev. William White, D.D.
Rev. John P. K. Henshaw,
Hon. John C. Herbert,
Rev. William Richmond,
Ethan Andrus, Esq.



OFFICERS OF THE SOCIETY.

PRESIDENT.

Right Rev. William White, D.D.

VICE PRESIDENTS.

Right Rev. John Henry Hobart, D.D.
 Right Rev. Alexander Viets Griswold, D.D.
 Right Rev. Richard Channing Moore, D.D.
 Right Rev. James Kemp, D.D.
 Right Rev. John Croes, D.D.
 Right Rev. Nathaniel Bowen, D.D.
 Right Rev. Philander Chase, D.D.
 Right Rev. Thomas C. Brownell, D.D.

SECRETARIES.

Rev. George Boyd, Samuel J. Robbins.

DIRECTORS.

Pennsylvania. Rev. Jackson Kemper, Rev. James Montgomery, Rev. Benjamin Allen, Messrs. Richard North, Richard Dale, Thomas Hale, John Claxton, Charles Wheeler, Israel Kinsman, Hugh de Haven, jun. James Nixon.

Delaware. Rev. Richard D. Hall.

Maryland. Rev. Dr. Wyatt, Rev. J. P. K. Henshaw.

Virginia. Rev. Dr. Wilmer, Rev. Wm. Meade.

North Carolina. Rev. G. T. Bedell.

South Carolina. Rev. Christian Hanekell, Lewis L. Gibbes.

New Jersey. Rev. Abiel Carter.

New York. Rev. Dr. Milnor, Rev. B. T. Onderdonk.

Rhode Island. Rev. Salmon Wheaton.

Massachusetts. Rev. Thomas Carlile.

PATRONS AND DIRECTORS FOR LIFE.

Rev. George Boyd, Rev. Manning B. Roche.

TREASURER.

Thomas Hale.*

TRUSTEES OF THE PERMANENT FUND.

Thomas Hale, John Read and Charles N. Bancker.

* Address of the Treasurer, Thomas Hale, No. 83 Chesnut st. Philadelphia.

FORM OF A BEQUEST.

I give and bequeath to (naming the Treasurer of the Society) in trust for the use and purposes of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Annual Meetings of the Board of Directors on the Thursday following the third Tuesday in May.